1908 -- 1915

The "Gate of Heaven." Entrance to Our Territory.

# The Church of the Brethren In China

*"IN HIS NAME"*

# A BRIEF HISTORY
OF THE
# CHURCH OF THE BRETHREN
IN CHINA

FOUNDED 1908

BRETHREN PUBLISHING HOUSE
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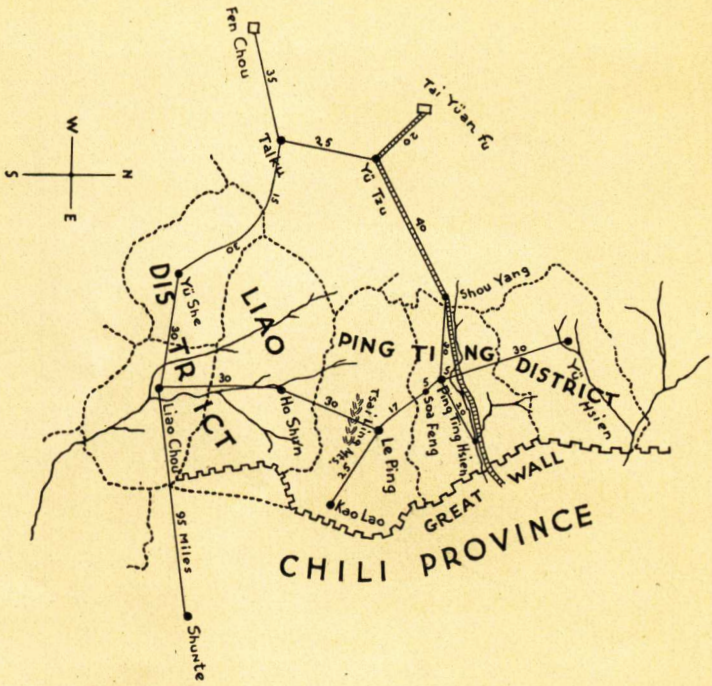



**A Good Map of Our China Mission Field.**

# Stations and Out-Stations

## 1. PING TING HSIEN STATION

Opened 1910

### Out-Stations:

1. LE PING
2. SOA FENG
3. KAO LAO

## 2. LIAO CHOU STATION

Opened 1912

### Out-Stations:

1. HO SHUN

### Population

PING TING DISTRICT, 600,000
LIAO DISTRICT, 400,000

**Liao Chou Mission Family.**

**B. F. Heckman**

**Minna Heckman**

In China 1911-1913.
Bro. Heckman died January 14, 1913. See Page 68.

**Ping Ting Hsien Mission Family.**

**Brother and Sister Geo. W. Hilton.**
**In China 1908-10, 1911-13.**

## DIRECTORY.

Blough, Anna V., .....Ping Ting Hsien, Shansi, China
Bright, J. Homer, .....Liao Chou, Shansi, China
Bright, Minnie, .....Liao Chou, Shansi, China
Brubaker, Dr. O. G., .....Liao Chou, Shansi, China
Brubaker, Cora M., .....Liao Chou, Shansi, China
Crumpacker, F. H., .....Ping Ting Hsien, Shansi, China
Crumpacker, Anna N., .....Ping Ting Hsien, Shansi, China
Cripe, Winnie, .....Liao Chou, Shansi, China
Flory, Raymond C., .....Liao Chou, Shansi, China
Flory, Lizzie N., .....Liao Chou, Shansi, China
Horning, Emma, .....Ping Ting Hsien, Shansi, China
Hutchison, Anna, .....Liao Chou, Shansi, China
Metzger, Minerva, .....Ping Ting Hsien, Shansi, China
Rider, Bessie M., .....Ping Ting Hsien, Shansi, China
Senger, Nettie M., .....Ping Ting Hsien, Shansi, China
Vaniman, Ernest D., .....Ping Ting Hsien, Shansi, China
Vaniman, Susie C., .....Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J., .....Ping Ting Hsien, Shansi, China
Wampler, Rebecca S., .....Ping Ting Hsien, Shansi, China
Hilton, George W., .....
Seattle, Washington; Ping Ting Hsien, Shansi, China
Hilton, Blanche, .....
Seattle, Washington; Ping Ting Hsien, Shansi, China
Heckman, B. F. (Deceased), Ping Ting Hsien, Shansi, China
Heckman, Minnie, .....
Union City, Indiana; Ping Ting Hsien, Shansi, China

*Dear Lord, anoint our heads with oil*
*For power to will and do.*
*Anoint our eyes, yes Lord, as well*
*Thy great world power to see.*

*On hands and feet yet blessings pour*
*To do Thy will complete.*
*Thus blessed we know Thy kingdom's come*
*For these of far Cathay.*

*— Emma Horning*

**Bidding the China Workers Farewell, Seattle, 1911.**
The first missionaries went out on this same boat in 1908.

# Locating the China Mission

"Now the Lord said to Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I shall show thee. . . . and thou shalt be a blessing."

FOR a number of years individuals here and there throughout our Brotherhood had been looking to China as our next mission field. In 1906 at the request of the General Mission Board Brother D. L. Miller had made a trip to China, calling at Hong Kong and Canton and going interior from Canton as far as the railway was finished. He was making inquiry as to the place where the Brethren should first open work in China. He also came up to Shanghai and had intended to go up the river to Hankow, but about this time there was an uprising in that part of the country and he did not get to complete his contemplated trip. He made inquiry as to the possibilities and advisability of opening work in China. He returned home, made report to the Board and urged that the Church of the Brethren begin work in China as soon as men could be found.

**Waving Farewell to the Missionaries as Their Good Ship Put Out to Sea, 1911.**

At Brother Miller's suggestion the General Mission Board asked Bro. McCann to investigate this field on his way home from India in the early part of 1907. He stopped at Hong Kong and came inland as far as Hankow. During the investigation he found that Shansi in the north and Yuan in the south were the least occupied of the provinces.

When F. H. Crumpacker and wife, G. W. Hilton and wife, and Emma Horning were sent to China in the fall of 1908 the location was left entirely in their hands. After a thorough study of the "Atlas of Missions," by H. P. Beach, and much prayer they decided on Shansi Province. This decision was encouraged and strengthened by Bishop Bashford, who came over with us on the same boat.

Learning the name of the senior missionary, Rev. Sowerby, at the capital of Shansi, we wrote him a letter from Japan, asking him to rent us a house. At Shanghai we learned of two people who had been to Shansi—Dr. T. Richards and Mrs. Morgan—who gave us a great deal of information as to what we should take with us. At Hankow we received a letter, saying Rev.

Sowerby had rented a house for us. Thus the Lord was leading us step by step in the darkness, and we were indeed thankful, for His answer to our prayers.

From Hankow on the real difficulties of a foreign land were upon us, for they could speak no English and we could speak no Chinese. By packing everything in a freight car, eating, sleeping, and riding here most of the way, we at last arrived at Tai Yuen Fu, the capital of Shansi. Here we were welcomed by the English missionaries and entertained for the night. The next day we moved into our rented compound and began the study of the language. Thus the first step in the location was accomplished.

To find the least occupied and the most needy part of the field several investigating trips were made. In March, 1909, F. H. Crumpacker and Geo. W. Hilton made a trip to the east mountains with our friend, Mr. Corbin, of the American Board Mission. On this trip they visited Liao Chou and the surrounding country. In April they made a trip west towards the Yellow River in

**Looking for a Location. Here Is Our Train. We Traveled This Way About 500 Miles.—Hilton.**

company with Mr. Corbin and Mr. Pye, also from the American Board. A third trip was made north in September, but of the three places we decided that the east mountains were the best. Bro. Crumpacker visited Ping Ting and Le Ping in February, 1910, was favorably impressed, and proceeded to secure property. No one would rent, for they were afraid of foreigners. After repeated visits and much difficulty an old house was bought for about seventy dollars, gold. The owner, not being a native of the province, wanted money very badly so that he could return to his home, but as soon as the people of the city heard that he had sold to us, he was forced to stay in hiding as they intended to give him a good beating. But Bro. Crumpacker began repairing the house and making friends. The people soon found that he had come to do them good rather than evil, and the storm quickly blew over. April 25 Bro. Crumpacker's took full possession and moved in and have lived in this house ever since. This was the real beginning of our China Mission.

The second station was opened by Bro. Hilton in June, 1912.

## Ping Ting Station

BRO. CRUMPACKER, now having a working knowledge of the language, moved to Ping Ting May 25, 1910, bringing with him his wife and baby, Frantz, who came to brighten their home July 2, 1909. They began work at once among the people by holding services in their home. At the first service about forty were present. A service was held also in the afternoon. These have continued regularly from that date, being the fountain of life at which many are continually drinking of the water of salvation. In the autumn, property was rented in the east suburb,

First Communion Services of the Church of the Brethren in China.

and Sept. 11, 1910, the services were moved to this place. The audience has long outgrown the seating capacity, for we have about two hundred each Sunday. The overflow fills the yard, many standing through the services. All of us are rejoicing over the new church-house that was dedicated in December, 1915.

Aug. 31, 1910, Emma Horning came from Tai Yuen Fu to help with the work among the women. Oct. 5, 1915, Minerva Metzger arrived from America and began at once the study of the language. In February, 1911, the midweek prayer meeting was begun and has continued to increase each year since. April 17, 1911, two men were baptized in the river about a mile south of the city. Two others were baptized before we left Tai Yuen Fu. May 10, 1911, we had our first love feast, held in Bro. Crumpacker's upper room. There were three Chinese and us four missionaries.

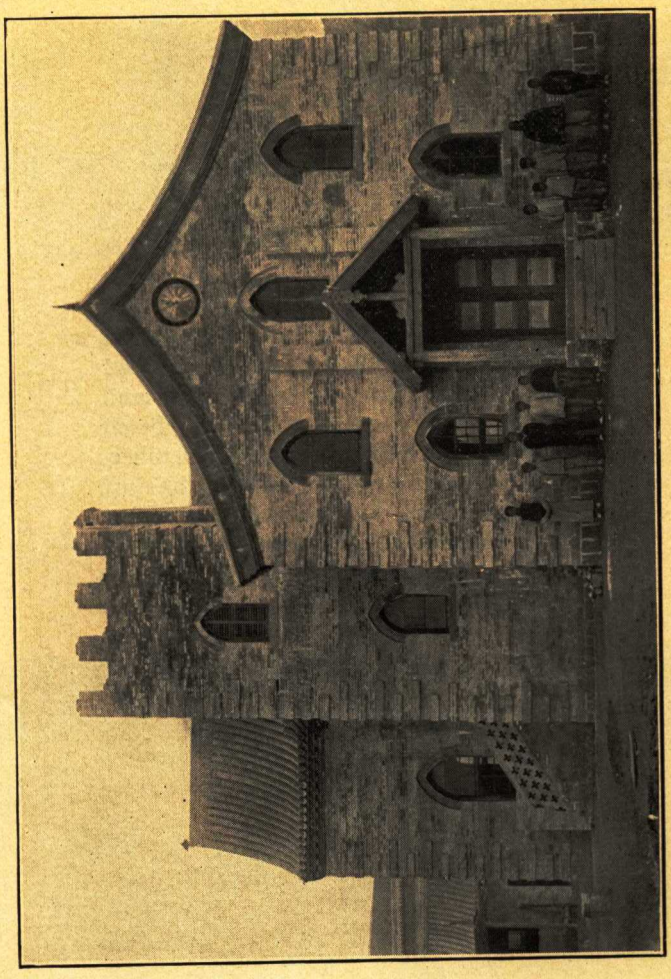
The later part of this summer our joy knew no bounds when we received news that six new workers were coming with Bro. Hilton that fall—Bro. B. F. Heck-

**Baptisms, Ping Ting Hsien, 1912.**

**The First Christian Wedding at Ping Ting Hsien.**

man and wife, with their two children, Esther and Lois, Bro. J. H. Bright and wife, with their two children, Esther and Cathryn, also Sister Anna Hutchison and Sister Winnie Cripe. In October, 1911, just as we were making the last preparations to welcome them to Ping Ting, we received a telegram stating that the revolution was on and it would not be wise for them to come interior. A couple of days later we received a letter from the United States consul, summoning us at once to Tientsin for protection. That night we packed the few necessary things and the next morning found us on the way to the coast. Bro. Crumpacker accompanied us, but returned after a couple of weeks under great difficulties, for he had to pass through the war line. He received a great welcome by the people of the city on his return, the officials even sending protection to his house and urging him to stay by them. The work continued much the same during this winter, for the direct effects of the war were not very great here.

The party at Tientsin were busy studying the language, which the war could not hinder. Towards spring Mr. Yin was received into our church. He



Church of the Brethren, Ping Ting Hsien, Shansi, China. Dedicated December 12, 1915.

Photo by W. O. Beckner.

**Residence of Brother and Sister F. H. Crumpacker, from City Wall.**

had been a Christian and had received his training in a mission school, but position and money were leading him from the straight path, so when he became one of our language teachers he was brought back and has since become one of our best workers. In March, 1912, Emma Horning left for America for special medical treatment. In April of the same year Sister Crumpacker again joined her husband in Ping Ting. Early in June, 1912, Bro. Hilton's and Sister Hutchison came interior, and Bro. Hilton opened the work at Liao Chou. The rest of the Tientsin party spent the summer at Pei-tai-ho, a summer resting place, especially for missionaries, on the coast north of Tientsin. Here they continued the study of the language until September, 1912, when the whole mission gathered at Ping Ting for a general mission meeting. At this meeting much business was transacted and many plans laid for the progress of the mission. The two churches were organized, Ping Ting having eight members and Liao Chou nine. In July the first inquirers' class was organized, containing six members. In September, 1912, seven were baptized, reminding us that truth was impressing these people.

While everything seemed prospering in the mission suddenly great sorrow came upon us. Brother and Sister Heckman and little Esther took the small-

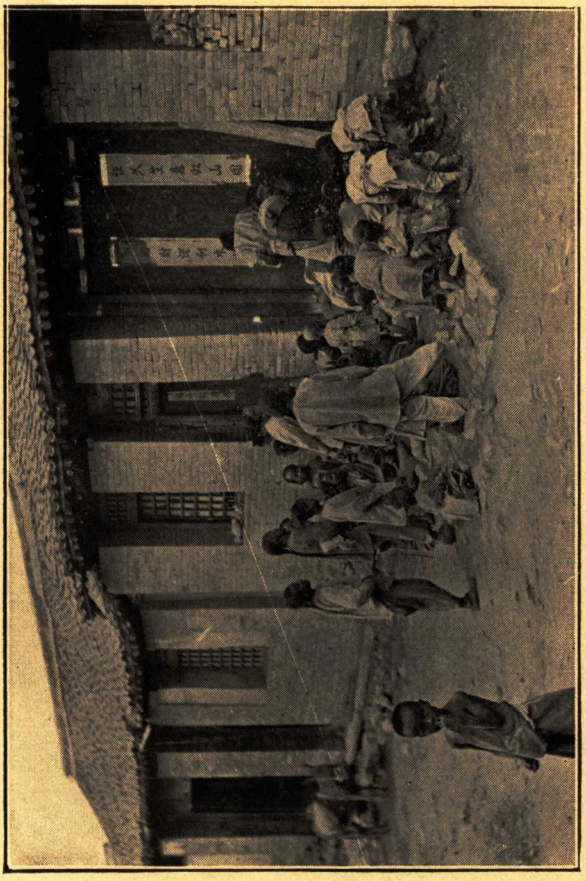
pox, from which Bro. Heckman did not recover. He died April 9, 1913, and was buried on a terrace overlooking the city. In the spring Sister Heckman and her two children, bearing their sorrow with sweet resignation, returned to America. In September the ranks were again lessened by the return of Bro. Hilton because of poor health. Thus the work was weakened by the absence of five from the field at the same time. But the Lord was hearing our prayers, for that fall eight workers arrived to give strength and hope—Dr. O. G. Brubaker and wife, with their two children, Leland and Edythe, Dr. F. J. Wampler and wife, Bro. Ernest Vaniman and wife, Sister Anna Blough; also Emma Horning returning. Giving still more encouragement, two representatives of the Mission Board, Bro. H. C. Early and Bro. Galen B. Royer, arrived with the party. The next day after the arrival sixteen were baptized, two being our first women received into the church. The same evening we had the love feast, when thirty-nine consecrated themselves anew to the cause of our Lord.

Work is not confined to the common people, for the teacher and official classes also are being reached. Christian papers and other literature are being sent to the leading men of the district. Bro. Crumpacker teaches English twice a week in the city high school, and their physical director gives our boys physical training in return. This puts us in touch with the educational work of the city. The Bible is in the school now and the superintendent is reading it.

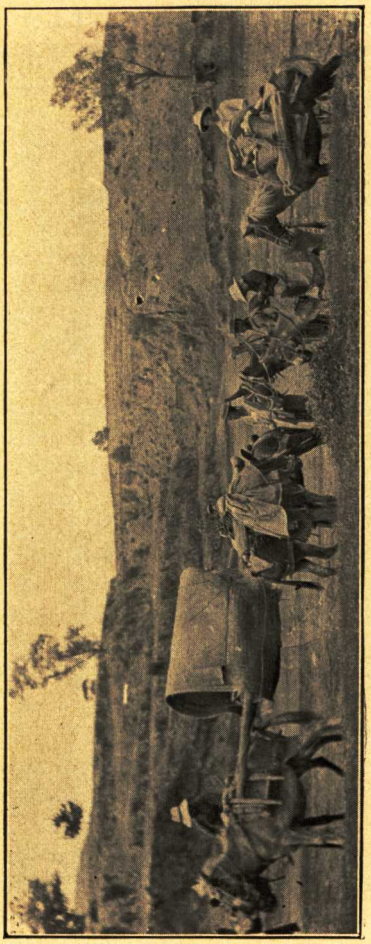
Large crowds of business men, students and teachers come on invitation to any of our special services, such as we have at Christmas, laying of cornerstones and special days of prayer. At these services the official always speaks, also the superintendent of the high school and other prominent men. We have given them Bibles, and they eagerly

awaited the completion of the new church, so we will have a suitable place to invite this class of people to regular services. The large Sunday-school will also be glad to occupy this building, for we have had to hold it in the various departments because of lack of room.

The missionary must be prepared for any kind of occupation, so not the least of Bro. Crumpacker's duties has been the buying of land, repairing and building. The Boys' School building was finished the fall of 1913. The Girls' School, church and sisters' house are being finished this fall (1915). The planning of those buildings from native material and the overseeing of a hundred workmen is no small matter when the other mission work must be looked after at the same time. This coming year Bro. Crumpacker goes home on furlough, leaving the work in charge of Bro. Vaniman and Dr. Wampler. Although they have not finished their language study, we know the Lord will bless their efforts in continuing the work.



Looking Under the Door at the Foreigners. An Itinerating Experience in the Early Days of Liao Chou.



Bro. Hilton's on Their Way to Liao Chou.

# Liao Chou Station

LIAO CHOU is a three days' donkey ride south of Ping Ting. We first visited it when Brethren Crumpacker and Hilton, in company with Rev. Corbin, made their itinerating trip through this place. Later Bro. Crumpacker made several preaching trips through this district.

When Bro. Hilton returned to China with six others, in the fall of 1911, we made repeated efforts to rent property in this district and at last found suitable property at Liao Chou. As soon as the Revolution was over sufficiently to permit inland travel, Bro. Hilton moved to this city and began to make preparation for the party who were still at the coast studying. He was very busy during the summer, renting property and repairing it for the new homes, but not too busy to open preaching services, after two weeks, in his own home. Large crowds filled the court at first, but later only the really interested continued to come. He attended many of the fairs and preached to the large crowds there. He also looked after many sick, once going as far as twenty miles to care for a sick woman.

In the fall they were joined by Brother and Sister Bright and their three children, Esther, Cathryn and Mary, also Sister Hutchison and Sister Cripe. During the winter the regular prayer meeting was begun and a weekly Bible class started for the most interested.

Early in the spring Bro. Hilton's nervous headaches became more marked and he sought relief by going to Taiku, where he was under the care of Dr. Hemmingway for three weeks. After his return he made several trips to a large spring, about ten miles away, but as summer wore away his trouble became more serious and early in Septem-

A Group of Women Entertained by Sister Bright at a "Feast," as the Chinese Call It. Splendid Results in the Opening of Many Homes to the Workers Followed This Friendly Hospitality.

ber he and his family returned to America.

In spite of difficulties the work grew, and from the Bible class six were baptized in September, 1912—the first converts. In October the annual mission meeting was held here for the first time. The stirring message from Bro. Crumpacker, " That we may be one," brought courage and faith to all. Bro. Yin's talk also helped the Chinese to a fuller life of service.

What this early sowing will bring forth only eternity will tell. During the first summer two young men came here to attend a theatrical, and out of curiosity came to the chapel. The " Old Story " took such a hold on them that when they went to their home village, not far from Le Ping, one of Ping Ting's out-stations, they atended services all winter and were baptized in November, 1914. One of these men is an artist, whose talents are beyond the ordinary, and we are often glad to make use of his services. He painted for Bro. Royer some pictures when the latter was here visiting us. The other one is a farmer, whose zeal for the Master is so great that he is out preaching most of the time at the fairs and in the numerous villages.

The visit of the delegates from the Mission Board was an inspiration to all of us, and we were brought closer in touch with the home church. At the same time we were overjoyed to welcome to our station Dr. and Mrs. O. G. Brubaker and their two children, Leland and Edythe.

Gradually some of the teacher class manifested an interest in our work, and the six that were baptized in the fall of 1914 were chiefly from this class. After two years' trying to find a better building for the chapel, a very good place has been secured in the center of the city, on the corner of two of the best streets. In the same court a suitable dis-

Mission Meeting at Liao Chou, March, 1915.

pensary is also arranged for present needs. We had the joy of dedicating this chapel on Easter Sunday, April 4, 1915. It seats about 150 men and 75 women. The cornerstone of the new Boys' School was laid June 19, 1915. On this occasion the official and other prominent men of the city spoke to a large and interested crowd.

During 1914 an out-station was opened at He Shun, and the Chinese church has supplied them with hymn books. They also sent a donation to the British and Foreign Bible Society. Calls for the opening of a number of out-stations must go unheeded because of the lack of Chinese trained workers.

After Bro. Hilton departed Bro. Bright was left alone with the work of the station until Dr. Brubaker came to take charge of the medical work, and now Bro. Flory's, after a year in the language school in Peking, have come to help in the evangelistic work. The work in the city and villages is very encouraging, and with these added helpers the prospect for future work is very bright.

The present membership is thirty Chinese and eight missionaries.

### Our First Local Convert.

Bro. Sung lives in a village eight miles north of this city, but most of his work has been in the city itself. He is a man of good education, well versed in the Chinese classics, and is also a graduate of the Shansi University. When Bro. Hilton came he was holding an official position of some rank and was a recognized leader among the people.

That fall his wife was taken very sick, beyond hope of a Chinese cure, but knowing of the foreigners he came and begged Bro. Hilton's to go out to his home and see what could be done. The mother was saved but the newborn babe died. So grateful was he that he can never forget the kindness. Bro. Hilton not being willing to accept presents, he

The Sunday Audience at Liao Chou.

**Interior of Present Liao Chou Chapel.**

said he must give the money to the church. He soon after attended services and later became a regular attendant. In the spring he was employed as language teacher for several of the missionaries. While teaching them to read the Bible the truth sank into his heart and he turned from being a strong Confucianist to a believer in Christ.

He struggled against conviction for several months. Being a man of influence he feared the ridicule of his friends. But the Spirit continued to work with him and near the end of the summer of 1914 he said he could wait no longer and he did not fear any more. So in November, while Bro. Beckner was visiting us, Bro. Sung, with five others, was baptized while a number of his leading friends stood by witnessing the scene. But these friends, instead of ridiculing him, came to his room the next day to offer him congratulations. He is a faithful worker and we expect to give him the position of head teacher in the Boys' School this year.

**The "Chiao Shih Men" (Lady Teachers) of the China Mission.**

Christian Women of Ping Ting Hsien.

# Woman's Work at Ping Ting Hsien

WORK among the women of this place began in the spring of 1910 when Brother and Sister Crumpacker located in this city. During the summer the women came to call on Sister Crumpacker frequently, but the first invitation she had to a home was that of a neighbor, who asked her to go on the city wall and look down in the court to see the Chinese woman's flowers. A conversation followed, on the wall. In the fall Emma Horning came to help in the work.

The first few months it was not unusual in passing along the street to hear a little scream as some one ran in and shut the gate when they caught sight of us. Others stood on their flat house-roofs and cautiously looked down at us. What had we come for, anyway? The government must give us much money to come so far from home. Above all, they must take good care of their children, for the foreigners take their hearts and eyes to compound their proper medicines. Such questions and thoughts constantly filled their minds with wonder and fear.

The first visitors who ventured in were

treated kindly and were shown a picture of a good Man called Jesus. However, the most that they remembered was our queer clothing, furniture and dishes; that we drank cold water and slept in cold beds, and had rugs on our floors like they use on their beds. The report of these wonders spread rapidly and, aroused by curiosity, many came to see us and examine everything in the house, even sitting on our beds and opening our bureau drawers. Each time they heard something of the new religion.

In time we were asked to several homes, to see some sick and to show pictures to the young women who could not come to our homes. At this time the work went far too slow, for there were days when we had only to pray and wait, and continue the study of the language. Yes, we did get impatient sometimes and we thanked the Lord every time a new home was opened to us. During the first year between seventy and eighty homes were visited and we told the sweet old story in the simplest form.

Each Sunday afternoon a meeting was held for the people in the sisters' dining room, after which tea and cakes were served while they discussed the new things we had told them. Seven women took the opium cure the latter part of this year and received daily teaching.

At the end of this year we were called to the coast because of the Revolution. The work was continued by Sister Crumpacker and Sister Metzger as soon as they returned. In the fall of 1913, after being from the station two years, Emma Horning returned from America, to continue helping with the women's work. No longer do we need to sit and wait to be invited to their homes, for we are welcome in all parts of the city, suburbs, and many villages.

We have regular services for the women and children twice a week, Sunday and Thursday afternoons, with an attendance of from twenty to fifty. On

special occasions over a hundred come—more than the small chapel will hold. However, most of the teaching must be done in the homes, for only a limited number can come to the regular services. Since the women can not read, the only way to make the work permanent is to teach them the characters as soon as they are interested enough in the gospel story to put forth the effort. It is an effort, too, for women from forty to sixty years old to learn characters, that cause even us missionaries such years of hard labor. In the face of these difficulties some fifty women are learning to read. As yet only eleven are able to read the Bible. The sisters who have come later are now ready to help in the work.

Thus far three have been baptized and two have applied for baptism. They learn to read, and they unbind their feet before applying for baptism. The three who have been baptized are Mrs. Yin, Mrs. Chai and Mrs. Jung. Mrs. Yin is the wife of the head teacher of the Boys' School. She has two little boys who require most of her attention, but

**The Pagoda and Temple in Ping Ting Chou.**

her commendable life and true Christian spirit make her an example to all who know her.

Mrs. Chai, also, has two little boys. She had some training in a mission school before she came here, so she is able to help a great deal in teaching the women to read and in regular services.

Mrs. Jung is a widow about sixty. She has broken off opium, unbound her feet, learned to read the Bible, and is now employed at the Woman's Hospital and Opium Refuge.

The two who have asked for baptism are Mrs. Chang and Mrs. Tou. Mrs. Chang has been with us most of the time since we arrived. She has learned to read the Bible and is very helpful in going with us into the homes to teach. Her only child is in the Girls' School, and her great hope is that her daughter will become a teacher some day.

Mrs. Tou lives in a village two miles away. About a year ago she became interested, and since then has come to services twice a week, walking the distance in spite of a bad heart trouble. In this time she has read all the primers and three of the Gospels. Two of her sons are in the Boys' School. She has been a widow for several years and her whole desire is that she and her sons may live for God.

**Sister Hutchison and Her Two Native Women Helpers.**

# Woman's Work at Liao Chou

WHEN Bro. Hilton's opened the work at this place, June, 1912, Sister Hilton soon won the hearts of many of the women, for her sweet disposition and real love for them could not be resisted, and many still remember her as their true friend. During the first busy summer, while they were fitting up their home, she visited in many of the native homes and received many callers. She also opened a Bible class for them, and with the assistance of a native helper gave the women their first knowledge of the true God. Then the light began to break upon those who sat in darkness.

In the fall, when Bro. Bright with his family and Sisters Cripe and Hutchison arrived, these three sisters also helped in the work, but their time was limited, for they were still studying the language. However, their friendly calls and hearty

reception of callers opened many homes, gained them confidence and laid the foundation of the work. Little fear or distrust of the foreigners was shown from the first, and the welcome the sisters have always received in the homes gives great hope for the future.

At the close of their first year at the station Sisters Cripe and Hutchison could give less time to the language study and more time to this work. Daily visits were made in the homes, giving the women a systematic course in Bible study, from the Sunday-school chart pictures. The secluded life, especially of the young women, made it necessary that much of the teaching be done in the homes.

In the spring of 1914 a Sunday afternoon Bible Class was opened. It has continued till the present with a varied attendance of from twelve to fifty women and girls. At first they were very timid in taking part, but after a year they show a marked improvement, some being able to sing several hymns and lead in prayer. They ask and answer questions freely. Most encouraging is the fact that twenty-five of these women are learning to read, and now can read the Bible for themselves, thus making the work permament.

In the fall of 1914 Sister Cripe

**Distributing Millet at the Christmas Season.**

opened the Girls' School, hence Sister Hutchison found it necessary to have a Chinese woman go with her into the homes. No trained Bible woman being obtainable, she selected Mrs. Leu, a desirable woman, who had been attending the regular services. So while she is learning the truth and being taught to read she goes daily with Sister Hutchison, helping to teach the women what she has learned, and winning many hearts by her commendable life and genial disposition.

Before our work was opened in the city not a woman was able to read, so in March, 1915, we were fortunate in securing the help of a woman with some learning from another city. She is helping teach the women to read, thus giving Sister Hutchison more time to teach them the Gospel and get out in new homes.

We are very much encouraged to go on in this work, for we have found so many responsive hearts. Several have expressed their desire to become Christians and have taken down their idols. Two of these women are Mrs. Liu and Mrs. Li, of whom the following is a brief sketch:

**Mrs. Liu.**

In the summer of 1913 a sick neighbor hobbled into the sisters' court and begged them to relieve her suffering. Not having the medicine at hand they told her to go to Bro. Hilton's, but she said she could not walk there. Seeing the distress walking caused her, they were moved by her sweet, pleading face and told her to go home and they would get the medicine and do what they could for her. Almost daily treatment followed for several weeks, and they were rewarded by finding her a well woman again. Before this she had had little to do with the foreigners, but now she and her husband can not do enough to show their appreciation, often sending gifts

of such as they have—corn, beans and pumpkins.

As in many other cases, the healing of her body led to the opening of her soul. From the beginning of the Bible Class, she has eagerly drunk in the sweet story of Jesus. About a year ago she began learning to read and has made such progress that now she is beginning to read the Bible. Her zeal and earnestness are shown by having hymns and Bible verses on the wall which was once occupied by their household gods.

She was the first woman here to discard her idols, even in the face of opposition and ridicule from her friends. Not being able to sympathize with her in her noble stand, we often hear her tell them that the idols are vain and only the true God can help and bless them. Having lost four children, the only surviving one, a son, is in the mission school. Her husband is very kind, and theirs is one of the few homes where quarreling is not heard. She is now helping to teach the other women. Her sincerity and sympathetic heart win her many friends and make her an effectual witness for Jesus.

**Mrs. Li.**

One day while Sisters Cripe and Hutchison were walking on the city wall they heard a call, and looking in the direction whence it came saw a woman beckoning them to come into her court. Always anxious to enter new homes, they accepted the invitation and received an unusually hearty welcome. The people were very poor and untidy. They have two children. The father is a carpenter. As the sisters went home they thought, "What good can come from such a home except the grace of God enters?" Their only recommendation was their apparent genuine hospitality.

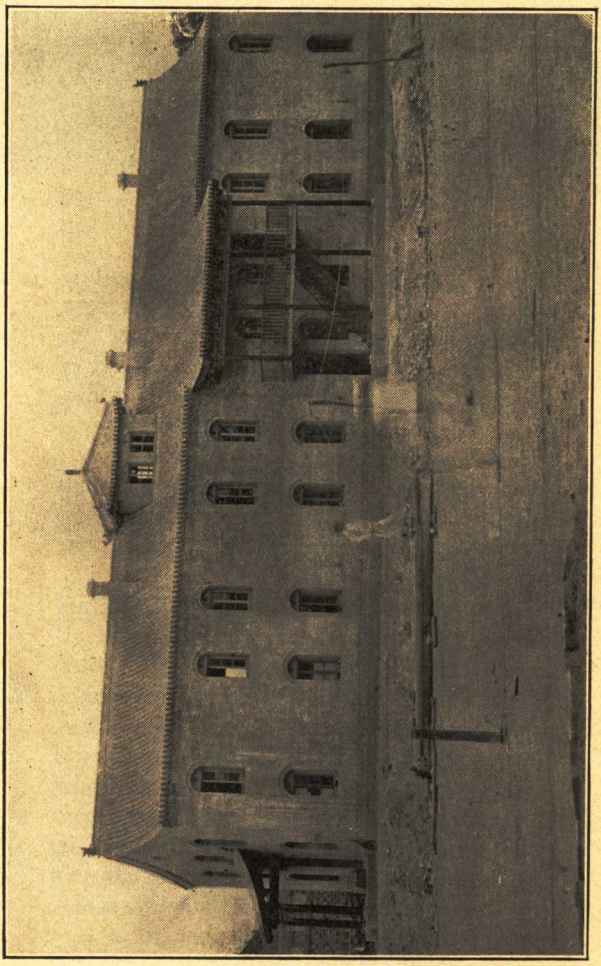
The home being opened, frequent visits followed, each time the callers receiving the same cordial welcome. As

**A Women's Meeting at Liao Chou.**

the woman was taught from the Sunday-school charts she showed keen interest, calling the entire family together. Once she was so delighted that she asked if they had not come from heaven. However, she did not attend the Sunday services, for when invited she would say, "I haven't time." When she heard that God was not pleased with people who were too busy to worship Him she would say, "I forgot."

Later, however, since the Bible Class was started, she became a regular attendant. She is also learning to read, which is difficult for her, but her perseverance will soon enable her to read the Bible. She loves to hear the Bible stories, and it is a great satisfaction to her to know that her husband is a carpenter, even as Jesus was. Her boy and girl are in the mission schools and her husband is of much service in building and repairing the mission property.

For some months she has discontinued idol worship, and, along with several others, she has expressed a desire to be baptized as soon as she has sufficient teaching. In time we hope to see them a Christian family. Already the home is putting on a new aspect of cleanliness and thrift. The rays of Gospel Sunshine are sure to purify and uplift.



Ping Ting Boys' School Building, Erected in 1913.

# Hsin Min Boys' School, Pingtinghsien

THE Boys' School at Pingtinghsien was opened in March, 1911. Fifteen pupils had been promised, but only one was present the first day. The enrollment grew to three the first week. More came later, until there was a good-sized beginning class. Mr. Wang Tswei Cheng was their teacher and he has been with the school until the present time. During the summer four little fellows came from Hsin Chou. One was a full orphan and two came from a very poor home. All were fed by the school and one was also clothed. Most of the pupils who entered the first year were boys who were deprived either of father or mother, or were from the poorer classes. So the school was a semi-orphanage from the beginning. Since then many of the boys who enter are from the better homes, and now none are admitted who do not pay at least a part of their board. Some pay in full.

The second summer was the real beginning of the orphanage. This work has been carried on in connection with the school. May 18, Sister Crumpacker received a telegram, "Bringing sixteen boys." She was then the only foreigner at the station and had but one native helper, Mr. Chao Yü Hung, who had just arrived and spoke a slightly different dialect. By hard work and the help of a few native women, the boys each had a new comforter when they arrived, thirty-six hours later. They had been brought by Bro. Hilton from the famine district in the province of Anhui. Some were too weak to feed themselves, and many were full of sores, and altogether they were a most pitiable sight, although they had been cleaned up and clothed at Tientsin on their way to Shansi. A few friends of the mission asked to contribute toward the support, and

The Present Boys' School at Ping Ting Hsien.

gave about $35. Soon Bro. Crumpacker returned and there was a long siege of doctoring sores and discipling in raw heathenism. The screaming, swearing, fighting, etc., in their early history beggar description. In the fall fever broke out in the school. Two of the little ones went to the land where there is no more sickness. One was Hsiao I, the pet of the famine boys. At the close of the school year there were twenty-nine pupils on roll.

In September, 1912, the school was moved to Ku Chiao Nao, a place a little larger than the rooms in the chapel court where the school was first housed. It was not long until these quarters were crowded and could not be ventilated sufficiently. About this time the first schoolboy was baptized.

In November, 1913, the boys moved into their new quarters, built by the mission during the summer. It was a joy to see how happy they were and to have them well housed. Nov. 3, four were baptized. Everything went lovely for a while, then Wang Chih became sick with appendicitis and was sent to Paotingfu for an operation in the early spring of 1914. He fully recovered and gives promise of becoming a strong man physically. In March one of the saddest of accidents happened. Three boys suffered from asphyxiation during one night. They were found and given help in the morning and then left in the care of the natives. But at 2 o'clock Liao Ching Yü, a famine boy, was found dead. How saddened we were no one but those who have had the experience can realize. His body was taken out on the hillside and laid away. He was such a promising boy and we had looked forward to his being of great use. He had already borne testimony of the love of God. So great was the superstitious fear, that not one of the boys would have any of his clothes or treasures—not even his money. All had to be taken

away from the building. Ching Yü had run errands and saved enough cash to purchase a small frame for the picture of Sister Wagner, who was sending him his support. The others who had suffered with him had a hard time to pull through.

In December, 1914, six more of the boys were baptized. The Word of God is influencing the pupils to live better lives and some have shown great progress. The moral status of the school is good and it has a fine reputation among the outside people. The city official showed his appreciation for what is being done for some of the boys by coming and giving them a talk and presenting them with tablets and lead pencils. One of the most promising pupils and the one who was present the very first day was taken out of school at the Chinese New Year, 1915. His father is an opium sot and not in sympathy with the church. At one time he pawned his boy's clothes, but failed to get the bedding, for he had agreed that it should be the property of the school as long as the school kept it clean. In a year and a half the boy would have completed the second primary course. Another one in whom we have been very much interested is Tou Hung Ch'eng. His father is dead and his mother was partially supported by one of our native brethren before we knew of her desperate condition. Now she has become an earnest inquirer, and as soon as she had taken the step, asked if her son was too young to take it. She had heard the story first from him when he would go home from school to see her. Sister Hutchison bought him his first suit of clothes. He never had anything but rags before, and he was all smiles.

At present there are sixty-seven pupils and a corps of four teachers. H. C. Yin is the head teacher. He came in the summer of 1912. Four years of work

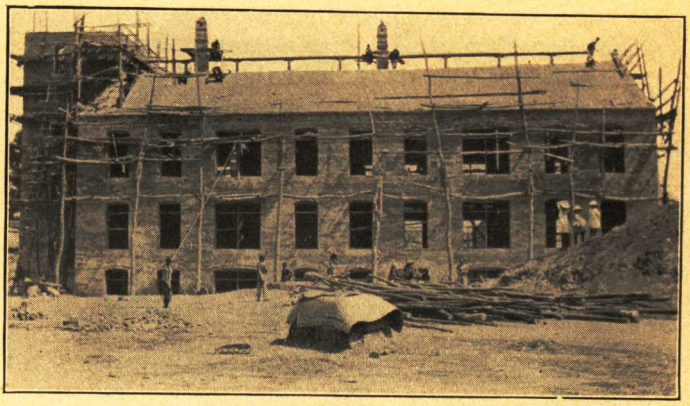
are done. Many of the boys have developed physically, mentally and spiritually, till one could hardly believe they are the same boys. Three have been suspended and three have gone to a happier world. We trust that the Lord will help the rest to grow up and make this world brighter and better.

## Boys' School, Liao Chou

SCARCELY had Bro. Hilton's settled in their new home until the people would frequently ask about their opening a school. Finally, after the new workers for Liao had arrived, it was decided that an effort should be made to procure a place and a school be opened just after the Chinese New Year, 1913. A suitable place was rented in a quiet section in the north part of town, and a good teacher secured, who was a member of the English Baptist Mission of Ch'ou P'ing, Shantung. A local teacher also applied and agreed to bring in ten pupils. During the first term there were many transient pupils. For the second term the attendance was more regular. There was an average of twenty-five for the first year.

Beginning with the second year we required a guarantee of attendance for a year before a pupil was admitted. For the first term there were thirty-eight pupils in attendance, and for the second term forty. Where the pupils received any assistance, they were required to guarantee an attendance for a term of three years and are gradually making the term longer.

Our quarters were crowded, and we were unable to rent any more rooms near, last year, so that no more pupils could be admitted. With the erection of our new school-building this year (1915) the school has all the advertising it needs. By adjusting the brick beds in one room a few more pupils were ac-



**The New Boys' School Building at Liao Chou.**

commodated, so that there are now forty-seven pupils in attendance.

With the beginning of the third year the higher primary grades were begun, though there had been a few classes a week in the first year of this grade, the second term of 1914. A third teacher has been added so that the teaching can be done thoroughly in the newly-added grades. More attention is also given to the pupils, that they may get the proper physical exercise. A class of eight are really beginning to appreciate music after two years of training. The interest of the pupils in spiritual things is encouraging. The prayers that some have made for their homes are pathetic. One of the boys, He Ching Yu, came from a village about thirteen miles from Liao Chou. Now there are five from his district in school. He quoted the words of Jesus, " Suffer the little ones to come unto me," to comfort us at the parting of little Mary. He was the first of the school who wanted to enter the church. One of the most promising pupils is Wang Kuei Jung. He comes from a poor family. By bringing his older brother into closer relation to the mission it has made it easier for his own coming into the church. It is from the rank and file of our schools that we hope to get the future leaders of the church.

May the building of character done now be well done.

About the time Bro. Hilton's health began to fail, Bro. Bright was asked to oversee the school work. With much of the language still to master, and having to direct other phases of the work, it has not received the attention it deserves. What has been done has largely been by the teachers. Our hope is that the school may become a credit to the mission, the church and the state.

## Hsu Hsien Girls' School, Pingtinghsien

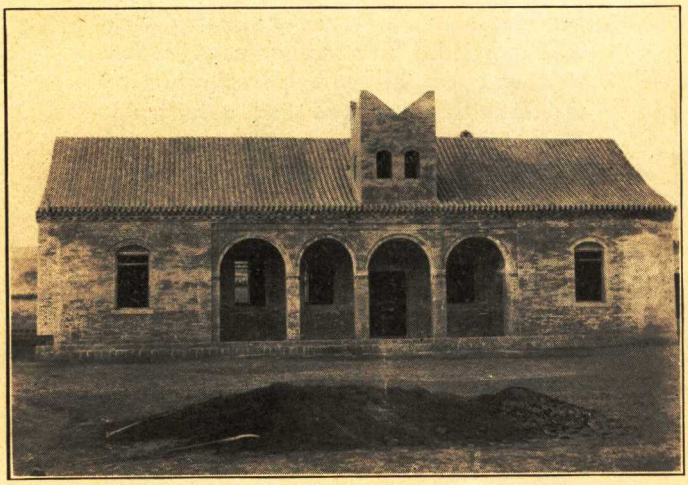
HOW indebted we feel to our Father that, through His Son, abundant joy is coming to the girls of Pingtinghsien. The idea that it is folly to educate the stupid women has prevailed for so many years that the new order of things in China finds it almost impossible to receive recognition. The officials and some of the teacher class, awakened to some of the possibilities latent within the souls of their daughters, have engaged private tutors for them, or are sending them to the Girls' Government School, which was founded about the time of the opening of the station here. It has grown from a few pupils taught by an old man to forty

**Four Promising Liao Chou Schoolboys.**

The Girls' School at Ping Ting Hsien. Sister Metzger Is at the Left and the Chinese Lady Teacher, Miss Kuo, at the Right.

taught by a corps of three lady teachers. While this school is good, it reaches only a few of the masses and teaches the worship of Confucius. It has started rolling the ball of favorable sentiment for the education of girls.

During the third year of the history of the station, a few of our native workers urged the opening of a Christian school for girls. The missionary appointed to have charge had still much to do on the language, and there was no suitable place. It finally opened itself. The opium refuge keeper brought in his little girl. She and Miss Yang Ying An, who had come from the American Board Mission at Taiku, were given a few texts and set to work. Therefore, according to an early educator, who said that a school consisted of a log with a pupil at one end and a teacher at the other, the Hsu Hsien Girls' School began in Sister Metzger's home in November, 1912. About a month later two more girls came to be taught by Miss Yang. Both were from good families. One was very hard to control and for this reason had been dismissed from the Government School. When she began to imbibe some of the truth of the Word of



**The New Girls' School Building, Ping Ting Hsien.**

Yü Lien—A Schoolgirl Recently Married.

God, her conduct changed wonderfully. After the Chinese New Year more pupils were admitted, until there were nine. About a month before closing the school for the summer vacation, Miss Yang was married. Her mother engaged her to a man for his wealth, regardless of the fact that she still had a husband. This union proved to be unhappy, and the once bright and cheerful girl ended it all with a large dose of opium. Her leaving the school made a break in the work. It was carried on after a fashion by Mr. Wang, an earnest inquirer.

This same year the mission bought some property adjoining the court of the previous year, yet it was not a very convenient place. Money had been appropriated for the erection of a more suitable building, but the needs of the Boys' School had become so imperative that

the money was loaned to that fund. It has all been paid back, and now the much-longed-for recitation hall and dormitories are being built.

In all, twenty-two pupils have been enrolled. Of this number sixteen are in school at present. Because of the prejudice against educating women, and especially against unbinding the feet, the enrollment has been small. All but two have come from raw heathendom and were well acquainted with all its evils. It has been no easy task "to whip them into shape." The quiet hour of about fifteen minutes of silent prayer and Bible reading has had a telling effect upon the girls. They love the Bible stories and delight to sing. They already possess a fine and loyal school spirit, which was very manifest not long ago, when Chen Chih had to be sent home because of failing health. She took her Bible and song book with her and has been reading to her mother, who opposed her becoming a Christian last fall. Perhaps this is God's way of leading them both into the kingdom. Another one, who goes home every evening, has her Sunday-school texts pasted above her bed, where all who enter may see. Two very interesting ones in the school are the little brides. Of course they are not yet married, but only engaged to two of the schoolboys, whose father is a Christian. Two of the older pupils have chosen that good part which shall never be taken away.

Besides the regular course of study, a sewing class has been organized, which meets twice a week. The pupils are members also of the two world-wide organizations, the Sunday-school and the juniors of the Young People's Meetings.

Perhaps the happiest girl in school and in this part of the territory is little Pang Ti, the hunchback. Late one evening she was brought to Sister Metzger's room. Her mother is dead and her father cares more for his opium pipe and

the society of gamblers than for his nine-year-old daughter. This ragged, dirty, cold and hungry child was taken in for the night. Soon the proper papers were made out and a sum of less than two dollars paid over to the father to release his claim. In the brief time she has been with us she has been born again. She is bright and winsome and has every promise of becoming a noble woman.

One of the greatest difficulties in the school has been the securing of competent teachers. From almost the first two teachers were engaged—Miss Yang, who taught the western branches, and Mr. Wang, who taught some of the Chinese studies. Miss Yang was succeeded by Miss Chao, also from Taiku. She was better educated, but her proud and haughty spirit soon unfitted her for work and she had to be sent home. Then came Miss Kuo, a schoolmate of Miss Chao. She has done good work and has been hired for this following school year.

We are about to close the third year's work—a successful one, too. The most difficult task of opening the school has been accomplished, and from now on it means more detailed organization and development. The Lord has given us the school, He has prospered it, and He will sustain it. "Suffer the little ones to come unto Me and forbid them not, for of such is the kingdom of heaven."

Photo by W. O. Beckner.

**Sister Winnie Cripe and the Girls' School.**

# Liao Chou Girls' School

THE Girls' School at Liao Chou has been opened for such a short time that it can not be said to have made much history as yet. In fact, more time has been spent in planning for it and in trying to prepare the hearts of the people, than in real organized work. When one understands something of the illiteracy and general status of the women in the interior of China—how they are held down in ignorance and often hooted at should they express a desire for education—it is not difficult to see something of the proposition before the missionary who endeavors to introduce such work among them. At the first mention of a school for girls, one is met with one of two replies, either a flat refusal or, "Oh, yes, that will be nice; we will send our girls and our friends' girls," meaning not to offend you, but at the same time they have not the least intention to patronize your school. In China it is not considered wrong to tell an untruth in order to "save one's face." In view of these facts, and many others familiar to the

resident missionary, it is evident that such work must open gradually, and the one thing to do is to teach, *teach,* TEACH.

At this time the station is not quite three years old, and the fact that there is the beginning of a Girls' School is evidence of the presence of the Great Teacher among us. About one year ago we felt that the time was drawing near when definite work along this line might be opened and we were much in prayer about it. Not a few of the natives, some of whom could be depended upon, seemed favorable to it. The names of ten girls were written as an assurance that they would enroll as pupils. Plans were made for the opening of the school the coming autumn, 1914. During the summer a place was repaired, furniture made, and a lady teacher invited to assist in the work. These days of preparation were indeed busy ones, but finally all was in readiness, and Sept. 8, 1914, marks the opening of the first Girls' School Liao Chou has known. Only eight of the ten girls came the first week, but another came a few days later. How crude and strange it all seemed! Not one girl had ever seen inside of a schoolroom, and only two could read at all. These came from homes where the fathers were teachers and had helped

**The Schoolgirls With Their Xmas Dolls from America.**

them a little at home. Comparing those first days with now, not quite at the close of the school-year, we can note changes already in their lives. They really tried to learn and are succeeding splendidly. It is especially satisfying to note their keen interest in their music and Bible study. They have memorized quite a number of hymns and Scripture verses, and some are taking their turn in leading in prayer in daily worship. At Christmas time they rendered a little program that might be a credit to heathen girls of four months' training, and were made happy with their first dolls and other gifts from our friends in America. At the Chinese New Year a change was made in teachers, as the former one proved unequal to the task and the new one has been trained in a mission school and has had experience.

Altogether eleven pupils have been enrolled, but at present there are only eight. One ten-year-old girl was sold soon after entering school to a boy a little older than herself for about twenty dollars gold, and since her mother-in-law fears that she would not become an obedient servant, if educated, she has been taken away. Another was dismissed for refusing to obey the rules of the school, and a third was taken home because her parents thought she was too young.

So there have already been shifting scenes in the work, but there is a gradual growth in other ways, if not so much in numbers, for the girls are learning to read, write, sing and pray. They are almost always happy and often ask when they may become Christians. May the Father cause the lives of these and many others, who, we hope, will yet come to us, to develop into true witnesses for Him.

**A Busy Day at the Women's Dispensary, Pingtinghsien.**

# Medical Work at Pingtinghsien

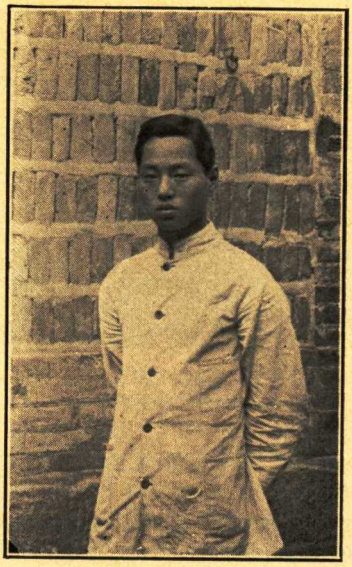
THE medical work at Pingtinghsien properly dates from Dec. 7, 1914, this being the month the foreign physician moved here for permanent location. Before this time, however, medical work was carried on for three months by the present doctor, and even from the opening of the station in 1910 many sick were treated by Brother and Sister Crumpacker. Often it was the big part of their day's work. Even with their limited knowledge of medicine, some rather critical cases were undertaken and cured. One was a woman who had had running sores on her breast for five years. Another was a man who had nearly cut off his thumb. The wound healed and now he has the use of it again. One man came with one of his hands badly mangled, the result of trying to use an old-time gun. Two of the fingers were gone and Bro. Crumpacker had to use the knife a little before anything could be done for him. His hand soon healed, and so thankful is he that he has supplied the chapel and opium refuge with brooms ever since. The very first appreciation shown was a donation of twenty eggs to Sister Crumpacker for having healed sore eyes. A few broken bones were set, as well as many kinds of ulcers treated. Their faithful work

opened the door into many homes and villages. Some who became interested in the earlier years are still attending church. Perhaps the greatest results to the church have been through the Opium Refuge, which was opened by Bro. Crumpacker in October, 1910. From that time to Jan. 1, 1915, 262 patients broke off the habit. There is also a refuge for women, and two are supported at the out-station, Le P'ing and Soa Fang.

The medical and surgical work has opened up very satisfactorily. For the four months of 1914, 1,574 calls were made at the dispensary. Up to Jan. 1, 1915, there was no room for in-patients, but at the present time, by making use of some Chinese houses, by no means good hospital wards, about thirty men can be accommodated. About half of these need attendants, so that the actual number of men patients we can accommodate is twenty. There is also place for six or eight women patients. The men's hospital was full during the month of May. In addition to the in-patients, about twenty persons per day come to the dispensary for treatment.

There are many interesting cases. Dr. Wampler relates the following instance: "A few weeks ago one of the workers

**Three Blind Men, Ping Ting Hsien.**



**Tu Yün Chang, the Nurse at Ping Ting Hsien, a Graduate of a Four Years' Training Course.**

down at the dispensary came to me in excitement, saying that some one who lived near the dispensary was unable to open her mouth. He thought that the person was in a very bad condition, and said that the family had already sent the money to pay for the trip. We charge about twenty cents for visits to the homes. I went to see the sick person and found a woman of fifty some years lying on the k'ang with eyes and mouth tightly closed. She didn't seem to be suffering any pain. It began to look like 'put on' to me, so I asked them if she had been mad the day before. These Chinese, especially the old women, can get fearfully angry. A doctor friend of mine told me he knows of two cases of absolute blindness caused by the women getting so angry. This woman hadn't been angry, but her son had died the day before. So I had my clue. I thought over several plans and finally decided upon the following: We told her that we knew two methods that would be all right for her trouble. The first

and best method was that she should open her mouth. The second was for us to cut into her throat and into the esophagus and feed her that way. We made a great deal of the amount of pain that would go along with the latter plan. I turned around to the other people in the room and told them that she wasn't sick at all; that it was just because she didn't want to open her mouth that it wouldn't open. I told them that we would have to cut, and proceeded to pinch the skin on the side of the neck. She began to work her jaws a little. I told her that she would have to open up or we would cut. Slowly the jaws opened and I got out of the way, so that the other people in the room—about fifteen—could see that her mouth was open. My work was done and I went home."

China is a land of suicides. Several cases have come for treatment. Recently a man came into the hospital, having cut his throat with a large knife. The incision was about three inches long and he had cut more than half way through the trachea. After making his incision he took a Chinese key and put it down the trachea. He also made a big incision across his abdomen. After performing all this he went up to the official's office to show them what he had done. While there he fell over in a faint from the loss of blood. His object in going to the official was to make him decide the lawsuit, which the suicide was having over some land, in his favor. Had he died, the man who was suing him would have been responsible for his death. From the official's office he was brought to the dispensary. In preparing to sew up the trachea Dr. Wampler discovered something black at the back part of it. By touching it with a forceps it was found to be metal. After much hard work it was removed. The actual length of the key was six and one-fourth inches. The next day the

nurse reported that the man had used his spoon, gotten the bandage off and had pulled out all the stitches. He was very determined in his resolution to die. The trachea was sewed up the second time and now he seems to be willing to live. He is the only son of a widowed mother.

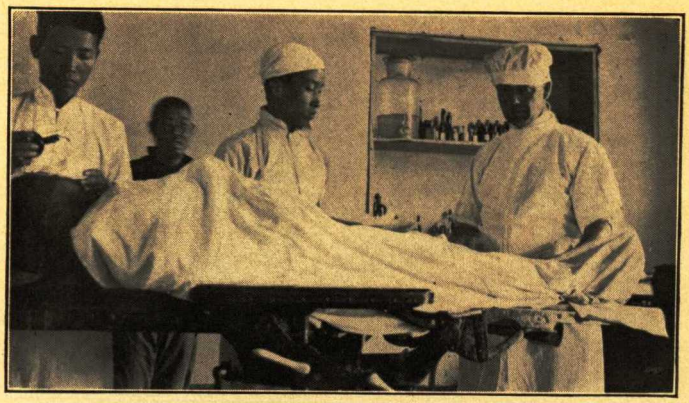
Since the medical work has such a short history, we feel that it would be well to give a brief survey of the field, with the outlook. If one were to take Pingtinghsien as a center and use a twenty-mile radius, and describe a circle, more than 300,000 people would be included in this circumference. This is our immediate field. Our real field reaches much farther than this, and at times patients come from other provinces. Pingtinghsien is right in the midst of coal mining and iron industries, and many have been the accident cases from these industries. These wounds can be cared for only by surgery, and since this is a science the Chinese doctors know absolutely nothing about, it isn't wonderful that the missionary doctor gets credit for supernatural power in the minds of the simple ones. With the population we have in close proximity, with the industries which produce many accident cases, and being on two caravan routes, besides near the railroad, Pingtinghsien is a place where medical work is sure to develop. It will be the nearest hospital for more than a million people. We are very thankful for the prospect of building a part of our hospital in 1916.

In-patients, Liao Chou.

# Medical Work at Liao Chou

THE beginning of medical work at Liao Chou dates from June, 1912, when Brother and Sister Hilton first came to the place. It was their aim and purpose to assist the physical needs of the people whenever possible, so as to reach them with the Gospel. In a very short time the people began coming for every kind of sickness, curable and incurable. One person would be helped and he would tell his neighbors of his wonderful cure and advise his sick friends to try the foreigner's medicine. It was not long until the fame of the foreign medicine and the foreigners who were "wasting their hearts" on the natives spread to the villages and the surrounding country, and many came from these places. The medicines were simple and few, but often worked charmingly, and seldom if ever did a patient come to be treated but that he was told of the Good Father.

Sometimes cases were amusing and interesting. Some wanted medicine for the most ridiculous things. One child was brought, that it might be given medicine to make it quit eating dirt. Some wanted new teeth and new eyes. From the lowest to the highest they



**Dr. Brubaker, Performing an Amputation, Liao Chou.**

came. At one time an operation for hemorrhoids was performed on the official, with satisfactory results, and he afterwards gave a nice donation to the medical work. Another time Brother and Sister Hilton were asked to go to the home of one of the officials to assist in a confinement case. This place was in a village about eight miles distant. They remained in this home a night and a day, doing all in their power, yet all the while telling them of God, and that it was only through His power that the desired results could be accomplished. That woman was brought safely through her critical condition and today that former official is a baptized Christian. We were happy to be relieved of this responsibility when Dr. Brubaker came to the field. He found a large and needy field awaiting him.

The station still has many friends among those whom Brother and Sister Hilton helped. Although neither is a physician or nurse, their work was far from failure. Dr. Brubaker expressed his surprise to see some of the splendid results that they obtained in the treatment of their cases. After they had to give up the work because of the failing health of Bro. Hilton, the responsibility of the medical work fell upon Brother and Sister Bright. Sister Bright has

continued to assist Dr. Brubaker and has been a great help in the work, because of her native ability along medical lines. The foundation has been well laid and the doctor considers it a great privilege to continue rearing the structure.

The first operation performed by Dr. Brubaker was the opening of an abscess on the scalp of a small boy, who came to be treated the second day after the doctor's arrival. The boy's father has come to services quite regularly since. The first patient was a man who had waited for several days for the doctor to come. He is of the teacher class and is blind, the result of a cataract. Nothing could be done for him—not because he is beyond help, but because there was no place to care for him after the operation.

Tuberculosis in its various forms, infected wounds of all kinds, and so-called "indigestion," all due to unsanitary con-

**Dr. Brubaker and His Two Chinese Assistants, Liao Chou.**

ditions, uncleanliness of the body and hands, are the most prevalent diseases. At the recent medical conference at Shanghai the statement was emphasized: "The physician who will do the greatest good for China during the next forty or fifty years will not necessarily be the one that will have the largest clinic, but the one who will show the best results along sanitary and preventive lines, for prevention is worth more than cure any time." And since the Rockefeller Foundation Commission Committee is emphasizing this line of work and indicate that they are going to give to this especially, we have hopes of seeing cleaner streets, more open, sunlighted, better ventilated homes, and a better way of night soil disposal.

Dr. Brubaker has been on the field almost a year and a half, and already there are signs that the work is nearing the second stage of its growth, the appreciation that scientific medicine has more to offer than a dose of scorpions, pumpkin seeds, rattlesnakes, dried sticks, or some other concoction compounded by a native doctor, who has gotten his education in a sort of hand-you-down-from-father-to-son way. This class of doctors believe that the left pulse tells all about the liver and the right about the lungs, and that by sticking the affected part of the body, the patient will be relieved of pain. The better class, the teachers and officials, are awaking to the difference between the two kinds of doctoring, and are very friendly to the mission.

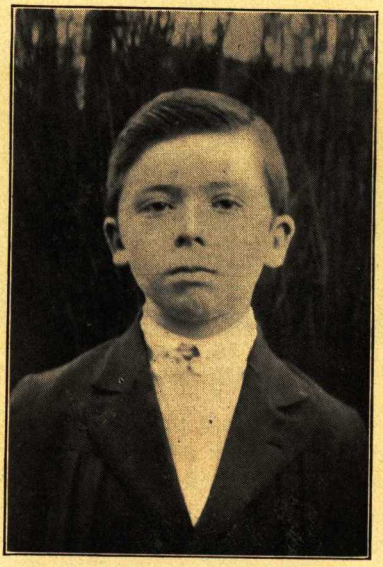
In a few weeks the rooms for the work will be ready. There are an operating room, beds for fourteen or sixteen patients, a room for a native helper, a drug room, a store room and a kitchen. The chapel, being in the same courtyard, will be used for a waiting room for the patients, where they receive daily Bible teaching, and occasional lectures

**A Section of Drug Room and Laboratory, Liao Chou.**

on sanitation and preventive medicine by the doctor. In addition to this, beds for five or six women in-patients can be had in the woman's work quarters. Later, there are to be dispensaries at the several out-stations. Liao Chou is the center of a territory of a population of 500,000.

We are indeed grateful for the $6,000, which has about all been pledged for the erection of a suitable hospital. Our hope is that this building may be erected in a few years. So far it has been difficult to secure a good site. May the Lord lead in this as in all our work.

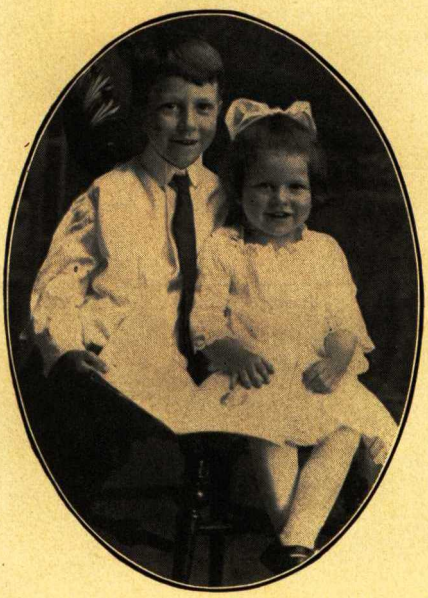
# Our Children



**Master John Hilton.**
The "Pioneer" child in China. He returned to America with his parents in 1913.

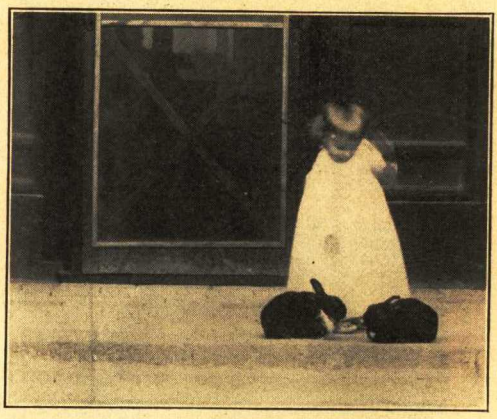
**Misses Esther Elizabeth and Lois Miriam Heckman, Who Were With Their Parents in China, 1911-13.**

**Miss Winnifred E. Brubaker.**



**Master Leland and Miss Edythe Brubaker.**

**Out for a Mountain Ramble. Chester and Rolland Flory.**



**Playmates—Edna Pearl Vaniman.**

**The Liao Chou Missionary Children. Now for Some Fun!**

**Frantz Harlan Crumpacker, the Master of Ping Ting Hsien.**

**The Bright Three—Esther, Cathryn and Calvin.**

Since the above was taken, Cathryn (standing) has gone home to Jesus. The lines on the next page are dedicated to her sister Mary, but now likewise apply to her.

# In Memoriam

Little Mary Bright.

## LITTLE MARY BRIGHT.

LITTLE Mary Bright was born June 19, 1912, at Pei Ta Ho and died Sept. 11, 1914, aged 2 years 3 months and 22 days. She had been sick only one week with the dreaded dysentery, after which she passed beyond the realm of pain and suffering. About two months after her body had been laid to rest her mother gave expression to the following beautiful lines:

**My Baby.**

My little one has gone away
And left me here to stay
Alone.

Empty hands and hearts are mine
And my soul doth oft repine
For baby.

Her lovely eyes of deepest blue
And sunny locks of golden hue
Are hidden.

Her prattling tongue and songs of cheer,
Her toddling footsteps, ever near,
Are silent.

No more she cuddles on my breast,
Her weary limbs and head to rest
And slumber.

Yet I know that I may see
In that land among the free
My baby.

I know I may again caress
And upon my bosom gently press
My treasure.

For she's gone to our home above,
In the presence of God's love
To dwell.

She'll find no pain and suffering there
To trouble her precious spirit, fair,
In heaven.

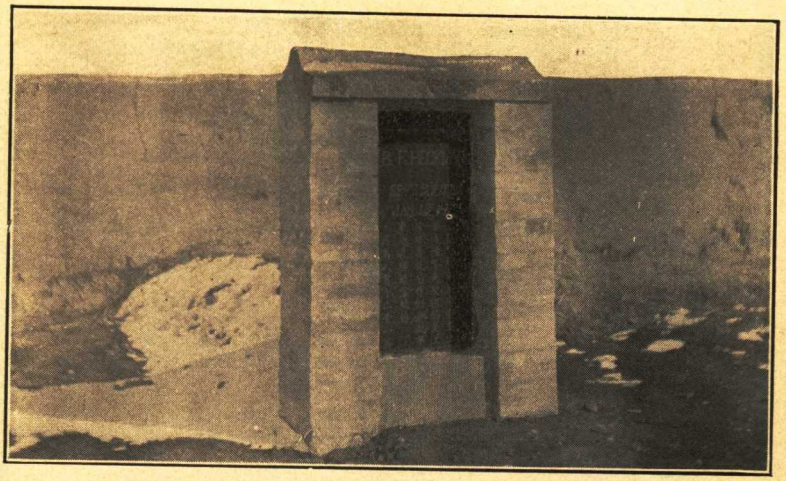
She has gone to join the heavenly band
In that pure and lovely land
Over there.

There with the redeemed to sing
Songs of praises to our King
And Savior.

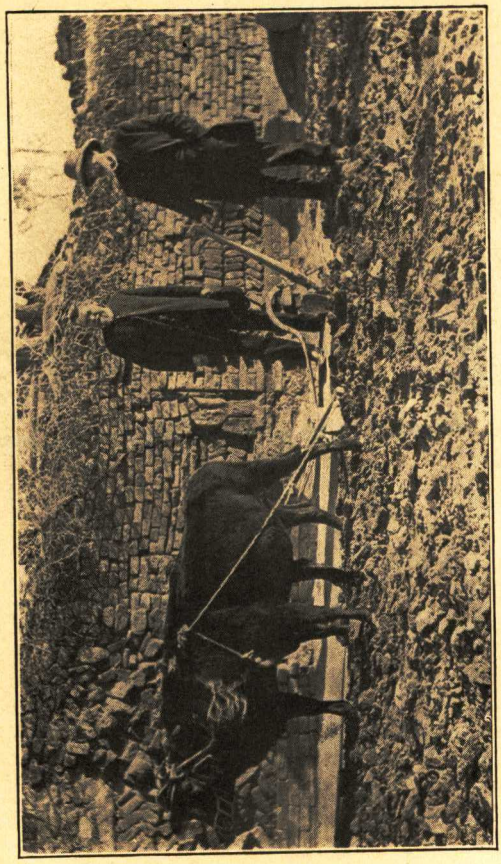
By the eye of faith we see
Our darling one, so pure and free,
Redeemed.

There upon His loving breast
My little one in peace doth rest,
Glorified.

**Benjamin Franklin Heckman.**
Born September 28, 1882. Died January 14, 1913.



**Brother B. F. Heckman's Grave, Near Ping Ting Hsien.**
(Photo Taken in the Winter.)



When Brethren Royer and Early Were in China.

*Ask of Me, and I will give thee the nations for thine inheritance,*

*And the uttermost parts of the earth for thy possession.*

*Psalm 2:8*